

Biblical-Philosophical Psychology 122-Spiritual virtues 62 (God's Grace in the First Four Beatitudes)

Bible Doctrines (The True-Good-Beautiful)

T/G/B

Eschatology
 Thanatology
 Ecclesiology
 Israelology
 Dispensationalism
 Doxology
 Hodology
 Soteriology
 Hamartiology
 Natural Law
 Anthropology
 Angelology
 Pneumatology
 Christology
 Paterology
 Trinitarianism
 Cosmology
 Theology Proper
 Bibliology

John 8:32; Matt. 22:37-39; Job 42:5-6. Questions?
 Outline of today's class for advancement in total truth (1:15): 10 minutes on bottom line regarding the spiritual life (how we should all be living *now*); 15 minutes on epistemology (to remove modern satanic philosophies from our thinking); 50 minutes on spiritual virtue (enhanced understanding of the spiritual life). This address the main point, presuppositional and background context that holds the doctrine, and continued advancement in doctrinal understanding for a growing spiritual life.

The Bible speaks of the church growing up to adulthood (Eph. 4:13). Yet, it seems that the church is "hell-bent" on lowering the bar as well as attempting to convince the world that we really are like them, to make itself acceptable to the world. This is malarkey, we have so much more to offer human beings than the world in every area—intellectually and psychologically (Psalm 23; Heb. 2:14-15—life filled with God with no fear of death).

Christianity is all about a relationship with God. We find this all the way through the Bible from Adam & Eve in Genesis to the last invitation in Revelation. The issue is walking with/before/after God: Gen. 5:22; 17:1; Deut. 13:4; 2 Cor. 5:8-10; Col. 3:23-24; James 2:23; 1 Cor. 16:22. Doctrine is a necessary condition, but it is not a sufficient condition. It is not true that the amount of doctrine necessarily translates to greater love for God. The characteristic of all love is an attraction to the object of love, Psa. 42:1-2. Daily, we are becoming vessels of honor or dishonor for God, 2 Tim. 2:20, 21.

Hermeneutics

Linguistics

Epistemology 10

-Existence 50

Metaphysics -32

-Trans. 50

Reality -Logic 32,

-Truth 32

P.R. - 32

Stage 3

Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God, creation, the spiritual life, man, and Bible doctrine.
- Transcendent relationship with God rather than nominal relationship with God.

Holy Spirit



Bible Doctrine

Stage 2

Stage 2 – Christian doctrinal believer = life of doctrine!

- Still Nominal understanding of God.
- Increase in perinoetic truth about God & the spiritual life. However, still plagued with pagan philosophy in view of God's nature due to lack of metaphysics, which is due to modernism's philosophical assumptions.
- He has become more stable, but still very dependent on others for confidence in absolute truths.
- Orientation still more about words than the reality.

Holy Spirit



Bible Doctrine

Stage 1

Stage 1 – Christian baby = life of ups and downs.

- Utilitarian understanding of God.
- All baby believers have a great deal of pagan views of God due to pagan horizon of meaning. All baby believers are tossed here and there by kosmos diabolicus, Eph. 4:14.
- For baby believers it is primarily about pragmatism. In other words, if it works or feels good, they think it must be true.

EPISTEMOLOGY: #11

1. “Epistemology” is a derivative from Greek words meaning the “science of knowledge.” Consider the evil effects of philosophical *skubala* of our modern world. Among believers, the problems are not with the Bible, or Bible doctrine, or even the Holy Spirit. The problem is how knowledge is conceptualized and applied. Due to lack of philosophical and metaphysical realism, consider
 - a. how easy it is for a believer to think like an atheist regarding this rock;
 - b. how easy it is for a believer to only believe (pretend) in believing;
 - c. how easy it is for a believer to be Platonic about the soul;
 - d. how easy it is for a believer to be nominalistic about omnipresence of God;
 - e. how easy it is for a believer not understand the nature of God as Esse;
 - f. how easy it is for a believer to be skeptical (cf., Christ’s attitude);
 - g. how easy it is for a believer to be fideistic (not care about PR);
 - h. how easy it is for a believer to be pragmatic about God, Bible, SL;
 - i. how easy it is for a believer to be against anti-logic in BD and SL;
 - j. how easy it is for a believer to be “Word of Faithish” (cultic);
 - k. how easy it is for a believer to stop thinking like a human being;
 - l. and how easy it is to be blind to these crucial issues even with decades of growth in understanding of the original languages and Bible doctrine.

What do all of these maladies have in common?

EPISTEMOLOGY: #11

Epistemological Realism

2. Grasping even 5% of the epistemology of metaphysical realism will provide the necessary corrective to many of the unbiblical mindsets in the aforementioned areas.
3. Epistemological studies are difficult for two main reasons: one, the new terminology/concepts; two, because the garbage of our modern philosophical *way of thinking* (philosophies of anti-Realism and unrealism).
4. Everyone has an epistemology. It is how you see the world, God, and Bible doctrine. It not only filters what you accept, it affects your view of what you accept (cf., Platonic, Kantian, fideistic, pragmatic, nominal).

EPISTEMOLOGY: #11

Epistemological Realism

5. Epistemology is concerned with two things.
 - a. The metaphysics of knowledge: “The act of knowledge and the conditions proper to that act in light of its existence.”
 - b. The psychology of knowledge: Investigation of the origin, nature, and the processes of human intellection.

EPISTEMOLOGY: #11

Epistemological Realism

6. All foundational issues in epistemology revolve around the modern mental framework provided by Rene Descartes (1596-1650).
 - a. Descartes is the father of all modern philosophical traditions (forms of idealism and critical realism) in contrast to the philosophy of Realism.
 - b. It is unfortunate that Rene influences many Bible believers more than Jesus Christ, especially regarding the nature of knowledge, certitude, doubt, and man's soul and body.

EPISTEMOLOGY: #11

Epistemological Realism

7. Only PR (philosophical realism) begins with the self-evident nature of the external world. Consider the 3 options regarding the external world.
 - a. Self-evident: truth grasped immediately (whole is greater than its part)
 - b. Proved: validly concluded from prior premises.
 - c. Assumed/postulated: could be true or false. This is not a conclusion from premises.

EPISTEMOLOGY: #11

Epistemological Realism

8. Philosophical realism (PR), unlike all other forms of epistemology, stresses the unity of the whole man. The intellect does not know and the senses do not know; the man knows by means of his intellect working with senses.
 - a. Thought experiment: look at this wall. Three elements: (1) the subject/you, (2) act of knowing, and (3) the object/wall. Retain only the act of knowing, without referring to you (1) or the object known (3).
 - b. Try to think of the wall without referring to yourself as the knower or the thing known. This puts you in the position of the critical philosopher who focuses on the act of knowing itself. He insists on beginning philosophy with the naked certitude possessed by a disembodied principle of pure thought understanding only itself and its own laws. "I think, therefore, I exist."
 - c. Man knows what he senses and senses what he knows. As far as errors made, how does one correct faulty sense perceptions? It should be noted that there is no such thing as raw sense data.

EPISTEMOLOGY: #11

Man's knowledge of Reality

9. Philosophical realism first orients to the real external world rather than the “*res cogitans*” of man.
 - a. For example, in PR, logic is viewed in terms of laws of being rather than laws of mental constructs. Thus logic, for the PR, is simply the three inviolable laws of being, or reality itself, instead of rules in *res cogitans* as per modern symbolic logic). Laws of being = wall, wall or non-wall, wall is not non-wall.
 - b. For the PR, it is all about what is real in the objective world. It is incumbent upon every believer who loves truth to be a PR.
10. Epistemological realism is all about man's ability to come into direct contact with the external world. The human knower comes in direct contact with the forms in external objects. The contact is not with a representation in the mind (Locke).

Christ's Eight Beatitudes

Consider how provocative Christ's philosophy of realism is!

Consider the incredible, supernatural power requisite for each **μακάριοι**.

Consider just how far Christianity has drifted from Christ's philosophy of life.

1. **μακάριοι** are the **poor in spirit**: for theirs is the kingdom of heaven.
2. **μακάριοι** are those **who mourn**: for they shall be comforted.
3. **μακάριοι** are the **gentle**: for they shall inherit the earth.
4. **μακάριοι** are **those who hunger and thirst for righteousness**: for they shall be satisfied.
5. **μακάριοι** are the **merciful**: for they shall receive mercy.
6. **μακάριοι** are the **pure in heart**: for they shall see God.
7. **μακάριοι** are the **peacemakers**: for they shall be called sons of God.
8. **μακάριοι** are those **who have been persecuted** for the sake of righteousness, for theirs is the kingdom of heaven. 11 **μακάριοι** are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. 12 "Rejoice, and be glad, for **your reward in heaven is great**, for so they persecuted the prophets who were before you.

#1 - μακάριοι are the **poor in spirit [vs. a prideful spirit]**.

#2- μακάριοι are those **who mourn [vs those filled with self-admiration]**.

#3- μακάριοι are the **gentle – vs. those who are arrogant and controlling**

#4- μακάριοι are **those who hunger and thirst for righteousness – vs. those who hunger and thirst for kosmos diabolicus**

Principle: The first four beatitudes are all about the grace of God, from salvation to progressive sanctification—from spiritual bankruptcy to a passion for more of God’s righteousness in this life and the next. They all run contrary to pride, self-admiration, arrogance, self-determination, self-reliance, and spiritual complacency.

A biblical look at the dynamics of grace in these beatitudes: Luke 18:9-14; Philip. 3:1-19; 1 Timothy 1:15-16; Eph. 2:4-10; 1 Cor. 15:10; Psalms 32; 51; 23; 16:1-11; 36:8-9; 42:1-2; 63:1-8; 73:25-28; 145:16-21; Hebrews 11.

A biblical look at the characteristics of those who reject grace due to pride, human self-esteem, self-admiration, independence, and self-determination, Genesis 3:4-7; 2 Tim. 4:10; James 4:4; 1 Cor. 10:6; 2 Peter 2:22; 1 John 2:15.